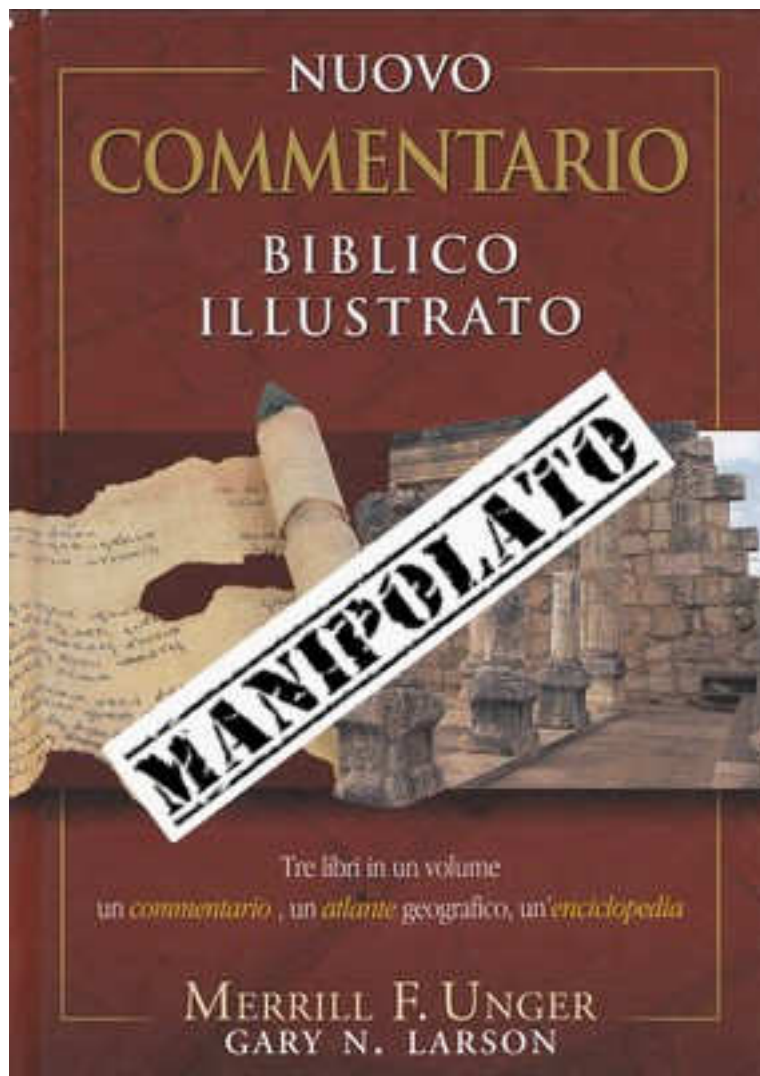
Giacinto Butindaro

Le ADI hanno manipolato 'Il Nuovo Commentario Biblico Illustrato' di Merrill F. Unger

Introduzione

Roma, Giugno 2011

Fratelli nel Signore, vi facciamo sapere che le ADI, oltre ad avere manipolato i libri di Spurgeon 'Solo per Grazia' e ''Meditazioni del mattino e della sera', e 'Le Dottrine della Bibbia' di Myer Pearlman, hanno manipolato fortemente anche 'Il Nuovo Commentario Biblico Illustrato' di Merrill F. Unger.

Merrill Frederick Unger (1909–1980) è stato un commentatore Biblico, uno studioso ed un teologo, oltre che un archeologo biblico.

Le manipolazioni sono numerosissime e ci vorrebbe un intero libro per documentarle tutte (cioè le parti aggiunte, tolte, e modificate), per cui ho deciso questa volta di segnalarvene solo alcune poche che concernono la sovranità di Dio e le lingue e i doni dello Spirito Santo (ma gli argomenti manipolati sono veramente molti).

In merito a questi due ultimi argomenti, va detto che Merrill Unger non credeva che il battesimo con lo Spirito Santo è una esperienza successiva alla nuova nascita e che sia accompagnata dal parlare in lingue, come anche non credeva nell'attualità dei doni dello Spirito Santo. E questo perchè non era Pentecostale, pur essendo Evangelico; in altre parole, credeva e insegnava che le lingue e i doni spirituali furono temporanei in quanto durarono fino al completamento del Canone del Nuovo Testamento.

Merrill Unger ha scritto un libro dal titolo *New Testament Teaching on Tongues* (L'insegnamento del Nuovo Testamento sulle Lingue) pubblicato dalla Kregel Publications, nel quale spiega la sua posizione fortemente anti pentecostale, cioè anti lingue, in quanto afferma che le lingue non sono per oggi. ***Questa posizione di Unger ovviamente è errata***.

Ma cosa hanno fatto le ADI? Sono riuscite, con la loro solita astuzia, a far parlare un anti Pentecostale come un Pentecostale. Di queste manipolazioni metteremo come prova alcune foto delle pagine tratte dalla versione inglese e quella Italiana del suo Commentario affinché possiate rendervi conto di quest'altro scempio che le ADI hanno fatto, di quest'altra opera fraudolenta che hanno compiuto le ADI.

Sulla sovranità di Dio

'L'operare sovrano di Dio' diventa 'la sovranità di Dio'

In 1 Samuele 1:1-18, nel commentare la nascita di Samuele, Merrill afferma: *'1-2. God's sovereign working is seen in the child's birth*' (The New Unger's Bible Handbook, Merrill F. Unger, revised by Gary N. Larson, Revised and Updated edition 2005, The Moody Bible Institute of Chicago, pag. 150), che tradotto è: '1-2. **L'operare sovrano di Dio** si vede nella nascita del bambino', mentre le ADI hanno messo così: 'vv. 1,2. **La sovranità di Dio** è evidente nella nascita del bambino' (Merrill F. Unger – Gary N. Larson, Nuovo Commentario Biblico Illustrato, ADI-Media, 2009, pag. 150 - NCBI). Notate come Merrill parla dell'operare sovrano di Dio, mentre loro hanno messo un generale 'la sovranità di Dio', che però noi sappiamo che loro non la intendono affatto come la intende la Bibbia. Tutto questo per non far leggere che Dio opera sovranamente nella vita delle persone.

'Sotto la direzione divina' diventa 'sotto il controllo sovrano di Dio'

In 2 Cronache 36:22-23 Merrill commenta così: 'Decree of Cyrus (538 B.C.). See Ezra 1:1-4 in fulfillment of Jer 29:10, under divine direction (Isa 44:28-45:3)' (NUBH, pag. 213), che tradotto è: 'Editto di Ciro (538 A.C.). Vedi Esdra 1:1-4 in adempimento di Geremia 29:10, **sotto la direzione divina** (Isaia 44:28-45:3), mentre le ADI hanno messo così: 'Editto di Ciro (538 a.C.). Vedi Esd. 1-4 in adempimento di Ger. 29:10, **sotto il controllo sovrano di Dio** (Is. 44:28-45:3)' (NCBI, pag. 213).

Avete notato? 'Sotto la direzione divina' è diventato 'sotto il controllo sovrano di Dio'. Perchè questo? Perchè loro non credono che sia Dio a dirigere gli eventi nel mondo, in quanto per loro Dio li controlla e basta!

Sparita la potenza irresistibile di Dio

Sempre in merito al re Ciro, in Isaia 41:25-29, dove c'è la predizione su Ciro, Merrill dice: 'The Lord Himself produces proof of His sole deity. He alone has irresistible power to effect Cyrus's rise, and infallible foresight to foretell it over a century and a half in advance' (NUBH, pag. 272), che tradotto è: 'Il Signore stesso fornisce prova della Sua unica Divinità. **Lui solo ha la potenza irresistibile** per effettuare [o causare] l'ascesa di Ciro, e **l'infallibile** prescienza per predirla oltre un secolo e mezzo prima', mentre le ADI hanno messo così: 'Il Signore stesso fornisce prova della Sua Deità. Soltanto l'Eterno **può far sorgere Ciro**, e soltanto Lui possiede la prescienza per la quale può preannunciarlo con oltre un secolo e mezzo d'anticipo' (NCBI, pag. 272).

Notate come sia sparita la potenza irresistibile di Dio, e l'aggettivo 'infallibile' in relazione alla prescienza di Dio. Questo ovviamente perchè le ADI non sopportano che si parli in questa maniera

di Dio, perchè lo fanno apparire come un Dio che domina o determina gli eventi, mentre le ADI presentano Dio come uno che controlla gli eventi!

La storia scritta in anticipo è sparita

In Isaia 21:1-10 Merrill afferma in merito al giudizio di Dio contro Babilonia: *'This event was some two centuries in the future, but the prophet envisioned the Persian conquerors advancing. Such is the accurancy of the prophetic word, history prewritten*' (NUBH, pag. 264-265), che tradotto è: 'Questo evento era circa due secoli lontano nel futuro, **ma il profeta previde i conquistatori Persiani avanzare**. **Tale è l'accuratezza della parola profetica, la storia scritta in anticipo**', mentre le ADI hanno messo così: 'Questo evento si sarebbe verificato circa due secoli dopo' (NCBI, pag. 264), omettendo dunque una parte importante del discorso di Merrill, che siccome non va d'accordo con il pensiero ADI era meglio togliere di mezzo!

Sparita la sovranità divina di Cristo

In Apocalisse 10:1-6 Merrill commenta dicendo tra le altre cose: 'His oath that 'there will be no more delay' shows Christ's divine sovereignty and control in these matters of judgment, 6' (NUBH, pag. 675), che tradotto è: 'Il suo giuramento che 'non ci sarà più indugio' **mostra la sovranità divina di Cristo e il suo controllo divino in queste questioni di giudizio**, 6', mentre le ADI hanno messo così: '...il quale giura che: 'Non ci sarebbe più indugio' (Gr. non ci sarebbe *più tempo*), nel senso che **il piano di Dio per l'umanità deve ora necessariamente adempiersi** (in contrasto a 6:11)' (NCBI, pag. 675).

Anche qui è evidente che le ADI hanno voluto far sparire la sovranità divina sugli eventi che accadono sulla terra.

'Il destino' diventa 'il compito'

In Apocalisse 12:5, Merrill in merito al figlio maschio afferma: 'The male child. Four things are declared: (1) His birth, 5a; (2) His destiny, 5b, which is to break His foes to pieces (Ps 2:9) ....' (NUBH, pag. 677), che tradotto è: 'Il figlio maschio. Quattro cose sono dichiarate: (1) La sua nascita, 5a; (2), **il Suo destino**, 5b, che è quello di fare a pezzi i Suo nemici (Ps 2:9) ....', mentre le ADI hanno messo così: 'Il figlio maschio. Sono descritti quattro eventi: (1) la sua nascita, v. 5a; (2) **il Suo compito**, v. 5b, che è quello di distruggere i Suoi nemici (Sal. 2:9) ....' (NCBI, pag. 677).

Ecco come nelle mani delle ADI il destino di qualcuno diventa il suo compito!

'Predestinato' diventa 'preannunciato'

In Apocalisse 20:10 Merrill commenta la fine che farà Satana dicendo: 'Satan's predestined judgment (Gen 3:15) is now executed' (NUBH, pag. 686), che tradotto è: 'Il **predestinato** giudizio di Satana ora viene eseguito', mentre le ADI hanno messo così: 'Il giudizio **preannunciato** su Satana (Gen. 3:15) viene ora eseguito' (NCBI, pag. 687). La differenza tra predestinato e preannunciato è enorme, ma le ADI all'occorrenza riescono pure a sostituire il verbo predestinare con preannunciare!

Sulle lingue e i doni dello Spirito Santo

A pagina 472 Unger dice sul parlare in lingue: ***'Questo segno dono con l'interpretazione era inteso ad istruire la Chiesa prima che venissero date le Scritture del NT completate'***, frase che le ADI hanno fatto sparire. E poi tutta la parte 'Speaking in tongues' (Parlare in lingue) è stata stravolta dalle ADI, stravolgendo il pensiero dell'autore per farlo parlare da Pentecostale. Uno scandalo!

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Speaking in tongues

There are two aspects in the manifestation of tongues: first, the sign of tongues in Acts 2, 10, 19 (and probably in ch. 8); second, the gift of tongues in the early apostolic church. The gift under the second aspect evidently was not permanent (1 Cor 13:9-13), nor given to every believer. It required the concomitant gift of interpretation (1 Cor 12:10; 14:1-40). This sign gift with interpretation was meant to instruct the church before the completed NT Scriptures were given.

Under the first aspect tongues were a means by which the Holy Spirit witnessed to Israel on the day of Pentecost (2:4-13). They were a sign of the truth that Jesus was the Messiah and an indication of the new age of the Spirit.

The Jews were again challenged by the Samaritans' receiving the Holy Spirit (Acts 8:14-17), and, although this is not specifically mentioned, they may have been given the evidence that the despised Samaritans had actually received the same gift as the Jews, by the sign of their supernatural utterances (cf. 11:17).

This is the use of tongues in the introduction of the gift of the Holy Spirit to Gentiles (Acts 10:44-47). Nothing could have been more convincing to skeptical, unbelieving Peter and his Jewish colleagues than the fact that Cornelius and the other Gentiles spoke in supernatural languages just as the Jews at Pentecost.

The disciples of John the Baptist who received the Holy Spirit and spoke in languages they had never learned (Acts 19:6-10) were a similar witness to the strong Jewish community at Ephesus. For the disciples of John the Baptist, whom the Jews generally accepted as a God-sent prophet, to be blessed by the Holy Spirit after being baptized in the name of the rejected Messiah, was of the deepest significance. 'But some of them [the Jews] became obstinate; they refused to believe' as Isaiah (Isa 28:11-12) had predicted (1 Cor 14:22. Cf. notes on 1 Cor 14).

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Il segno e il carisma del parlare in lingue

*La parola greca "glossololio" indica il "parlare in altre lingue". I principali riferimenti nel Nuovo Testamento si trovano nel libro degli Atti (2:1-4; 10:44-47; 19:1-6, e, probabilmente anche 8:17,18; 9:17), dove il "parlare in altre lingue" è chiaramente l'evidenza iniziale di un genuino battesimo nello Spirito Santo. Inoltre, anche nelle epistole ai Corinti vi sono abbondanti riferimenti al "parlare in altre lingue". A questo punto, però, bisogna distinguere il "segno" dal "carisma" del "parlare in altre lingue". Prima di tutto è utile notare che nel Nuovo Testamento greco vi sono tre diversi termini che vengono indistintamente tradotti in italiano con "dono". Essi sono:

1. Dorea = dono, regalo, lascito (At. 2:38; 8:20; 10:45; 11:16,17). Questo termine è usato anche quando si parla del dono della salvezza (Gv. 4:10; Rom. 5:15-17; II Cor. 9:15; Ef. 3:7; 4:7; Eb. 6:4).

2. Merismos = dono, divisione, distribuzione, partizione. Riferito allo Spirito Santo si trova soltanto una volta (Eb. 2:4).

3. Charisma = grazia, dono divino, facoltà, capacità. Si tratta, quindi, di una facoltà distribuita come risultato di un favore divino e di una grazia di Dio (Rom. 1:11; 5:16; 6:23; I Cor. 1:7; 7:7; I Tim. 4:14; II Tim. 4:6).

I primi due termini si riferiscono alle normali esperienze spirituali comuni a tutti i credenti. Essi sono i "regali" che Dio largisce ad ogni membro della Sua Chiesa. Mentre i carismi sono delle facoltà che lo Spirito Santo distribuisce ed usa come Lui vuole in particolari momenti (I Cor. 12:11). La prima manifestazione è il segno ("semeia" - Mc. 16:17) delle lingue, che è, appunto, l'evidenza iniziale del battesimo nello Spirito Santo donato (*dorea*) a tutti coloro che già sono stati rigenerati (At. 2:4; 8:16-18; 10:46; 19:6). La seconda, invece, come dono o carisma (*charisma*) delle lingue, si riceve dopo e non è dato a tutti. Dalla Scrittura notiamo le seguenti distinzioni:

a) l'evidenza iniziale è spontanea (At. 10:44-46), mentre il carisma è controllabile (I Cor. 14:28)

b) l'evidenza iniziale è concessa a qualsiasi numero di persone contemporaneamente. Per esempio: a circa 120 (At. 1:5; 2:4), ad una famiglia intera (At. 10:24,44-46), ad almeno dodici (At. 19:6, 7), mentre il carisma è limitato a due o tre (I Cor. 14:27)

c) l'evidenza iniziale è per l'edificazione personale, anche privatamente, mentre il carisma è da utilizzarsi per l'edificazione, l'esortazione, la consolazione della comunità locale, integrato dal dono dell'interpretazione (I Cor. 12:10).

La Bibbia è così chiara, da farci asserire con certezza che esiste una distinzione tra il parlare in altre lingue come evidenza del battesimo nello Spirito Santo e il parlare in lingue come carisma per l'edificazione comune. La differenza nei due casi è chiara!

A pagina 468 Unger sostiene che l'episodio della ricezione dello Spirito Santo da parte dei Samaritani ***'non fu una seconda esperienza dopo la salvezza, ma segnò la donazione iniziale dello Spirito Santo ai Samaritani come gruppo etnico'***, e poi prosegue dicendo che fino a che lo Spirito non fu dato agli Ebrei a Pentecoste, ai Samaritani, e ai Gentili a Cesarea, 'nessuna anima rigenerata godette la grande salvezza ora sperimentata da ogni Cristiano, che include il battesimo per lo Spirito in Cristo, il suggello, e la dimora permanente con il privilegio del continuo riempimento'.

Le ADI invece gli hanno fatto dire una cosa del tutto diversa infatti hanno tolto questa parte, ed hanno aggiunto: 'Il versetto 18 dice che Simon Mago 'vide' dei segni che dimostravano l'elargizione dello Spirito Santo. Sulla base del contesto (At. 2:4; 10:45,46; 19:6) è logico credere che questo 'segno ben definito' era il parlare in altre lingue. Su questo concordano molti noti commentatori: G. Luzzi, Mattew Henry, Adam Clark, John Charles Ellicott, Alexander McClaren, Henry Alford ed altri. Si noti, inoltre, che questi di Samaria erano già credenti, salvati e rigenerati, vv. 12-14, e avevano già ricevuto lo Spirito Santo, che però 'non era ancora sceso sopra alcuno di loro', v. 16. ***E' chiara la differenza fra la dimora dello Spirito Santo nel credente, al momento della 'nuova nascita' (1 Cor. 6:19, 20; Rom. 8:9) che è 'il suggello per il giorno della redenzione' (Ef. 4:30), e la discesa ('sopra') dello Spirito Santo, che è il battesimo, v. 16 (cfr. At. 2:1-4; 10:44-47; 19:1-6)'.*** Ogni commento è superfluo, il pensiero di Unger è stato completamento cambiato.

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Steps leading to the Temple of Augustus, Samaria, one of the non-Jewish places to which the gospel travelled owing to the persecution in Jerusalem.

transformed wonderfully by the Spirit into Christlikeness (2 Cor 3:18). Three manifestations of the glorified Christ are recorded: to Stephen (Acts7:55-56); to Paul (Acts 9:3-6; cf. 7:58 with 8:1); and to John (Rev 1:10, 12-16).

8. The Samaritans admitted to gospel privilege

1-17. Philip's ministry in Samaria. The occasion was persecution, 1-3, resulting in the outgoing of the gospel to non-Jewish regions (Acts 1:8). Philip's ministry in Samaria, 4-13, prepared the Samaritans for admission into gospel privilege and the gift of the Holy Spirit, 14-25. It is particularly significant that Peter came to Samaria to pray for and lay hands upon believing disciples that they might receive the Holy Spirit, 15. The case involves the introduction of the gospel to another people (as to the Jew at Pentecost) and the initial bestowment of the Spirit upon them. Hence Peter's presence was necessary. To him alone was given the 'keys of the kingdom of heaven' (Mt 16:19). As he opened the gospel to the Jew (Acts 2:14) and to the Gentile (10:34), so in a similar sense he opened the gospel privilege to the racially and religiously mongrel Samaritans, who were a bridge to the Gentiles. The episode was *not* a second experience after salvation, but marked the initial giving of the Holy Spirit to the Samaritans as an ethnic group. Until the Spirit was given to Jews at Pentecost, to Samaritans (Acts 8), and to Gentiles at Caesarea (Acts 10), no regenerated soul enjoyed the great salvation now experienced by every Christian, including baptism by the Spirit into Christ (Rom 6:34), sealing (Eph 4:30), and permanent indwelling (1 Cor 6:19-20) with the privilege of continuous infilling (Eph 5:18).

9. Conversion of the apostle to the Gentiles

1:1-19. Saul's conversion. Acts 1-8 presents the spread of the gospel from Jerusalem to 'all Judea and Samaria' (1:8). The rest of Acts is concerned with the preparation of the great evangelist to the Gentiles, ch. 9; the official introduction of the gospel to the Gentiles, ch. 10-11 ; and the extension of gospel witness 'to the end of the earth,' ch. 12-28. The conversion of Saul of Tarsus is significantly recounted immediately after the completed official opening of the gospel to Jews and Samaritans and just before the account of the introduction of gospel grace to Gentiles. Saul saw the risen, ascended Christ, 1-8, basic to his later apostleship; was filled with the Spirit, 17; and was baptized to show his identification with Christ and His people, 18-19.

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Scalinata che conduce al tempio di Augusto nella città di Samaria, in una delle regioni non giudaiche verso cui il messaggio dell'Evangelo si diffuse a causa della persecuzione a Gerusalemme.

8. I Samaritani ammessi ai privilegi dell'Evangelo

1-17. Il ministerio di Filippo in Samaria. L'occasione fu data dalla persecuzione, vv. 1-3, che generò la diffusione dell'Evangelo nelle regioni non giudaiche (At. 1:8). Il ministerio di Filippo in Samaria, vv. 4-13, preparò i Samaritani a ricevere i privilegi divini dell'Evangelo e il dono dello Spirito Santo, vv. 14-25. Il versetto 18 dice che Simon Mago "vide" dei segni che dimostravano l'elargizione dello Spirito Santo.

Sulla base del contesto (At. 2:4; 10:45, 46; 19:6) è logico credere che questo "segno ben definito" era il parlare in altre lingue. Su questo concordano molti noti commentatori: G. Luzzi, Mattew Henry, Adam Clark, John Charles Ellicott, Alexander McClaren, Henry Alford ed altri.

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18-24. Simone il mago. La lezione del mago Simone è istruttiva per coloro che in ogni età pensano di poter mercanteggiare i doni spirituali di Dio sperando di ottenerne un guadagno personale. Coloro che "non sono retti dinanzi a Dio" non "hanno parte né sorte alcuna" nei doni di Dio, v. 21.

26-40. L'eunuco etiope. "Candace", vv. 27-28, era un titolo delle regine di Nubia, territorio sul Nilo, posto nelle vicinanze di Khartum. Un eunuco, un maschio evirato, era sottoposto a serie limitazioni religiose dalla legge mosaica (Deut. 23:1; cfr. Lev. 22:23-25). La conversione dell'eunuco illustra l'estensione dei privilegi dell'Evangelo anche a coloro che non possiedono alcun legame con la discendenza giudaica, come già erano stati estesi a coloro che erano Giudei "imbastarditi" (come i Samaritani). L'eunuco era evidentemente un non-giudeo, un proselito della porta che aveva abbracciato il giudaismo. La grazia offerta in Cristo superava ora tutte le barriere razziali e le limitazioni della legge, garantendo piena salvezza anche ad uomini che, nonostante una nobile posizione, erano stati in precedenza esclusi dalla congregazione del popolo del Signore dalla legge di Mosè.

9. Conversione dell'apostolo dei Gentili

1-19. Conversione di Saulo. Atti 1-8 narra la diffusione dell'Evangelo da Gerusalemme a "tutta la Giudea e Samaria" (1:8). Il resto degli Atti si occupa della preparazione del grande evangelista dei Gentili, cap. 9; dell'introduzione ufficiale dell'E-

A pagina 471 il titolo del paragrafo 'Peter's last use of the keys' cioè 'L'ultimo uso delle chiavi da parte di Pietro' è stato cambiato in 'L'imparzialità di Dio', ed assieme al titolo anche il contenuto infatti le ADI hanno tolto praticamente le parole di Unger e ne hanno messe delle loro, tra cui spiccano queste: 'Si noti che a convincere quegli Ebrei che Dio aveva battezzato nello Spirito Santo quei pagani convertiti fu il segno del 'parlare in altre lingue'. ***La frase: 'Poichè li udivano parlare in altre lingue', v. 46, è enfatica e contiene la precisa dichiarazione che la glossolalia è il segno iniziale del battesimo nello Spirito Santo'***. Ecco come le ADI hanno fatto parlare un ANTI Pentecostale da Pentecostale!

revelation of those clean and unclean, an indispensable prerequisite for his ministry to Gentiles, 9:43-10:33.

10. The Gentiles admitted to gospel privileges

1-33. Cornelius and Peter. The case of Cornelius, as a representative Gentile, 1-8, marked the giving of the Holy Spirit to the Gentiles. Cornelius, although devout and pious, did not enjoy the common salvation of the new age opened up at Pentecost (Acts 11:14). Peter's soul-transforming vision, 9-16, set forth the truth that Gentiles, unclean and long shut out from religious opportunity as 'dogs' (Mt 15:24-27), symbolized by the various ceremonially unclean animals, were to receive the 'same gift' God had given to the Jews at Pentecost (Acts 11:17; see notes on Acts 2 and 8).

34-48. Peter's last use of the keys. For the last recorded time Peter used the keys of the kingdom of heaven (Mt 16:19). It was he who preached the sermon, 34-44 (cf. Acts 2:14; 8:14), which opened the gospel and the gift of the Holy Spirit to Gentiles, establishing *the norm for the age*. With the events of verses 44-48, Jew, Samaritan and Gentile had been introduced to the gift of the Holy Spirit. Resident in the Body of Christ, the church, the Spirit becomes the blessing of *every one* who exercises faith in Christ as Saviour.

11:1-18. Peter defends his ministry to Gentiles

1-3. Peter called to explain his ministry to Gentiles. The fact that Gentiles received the Holy Spirit and were admitted to gospel privilege required explanation. The Judaizers (a group that required circumcision), 2, composed of conservative Jewish believers, came into existence as soon as Gentiles were saved (15:1-5; 21:20).

4-18. Peter's explanation. He recounted his experiences at Joppa and Caesarea, 4-14 (cf. 10:1-33). His interpretation to his Jerusalem colleagues, 15-18, included the following facts: (1) Salvation thereby was granted to Cornelius and his household as the first representative Gentiles, 14. (2) The Holy Spirit fell on the Gentiles as on the Jews at Pentecost, 15, referring to the mighty *infilling* (2:4) that characterized the initial giving of the Spirit at

The reconstructed Roman theater at Caesarea. Peter visited this important port city to explain the gospel to the Roman centurion Cornelius.

Pentecost and the introduction of the gift to Samaritans 18:16) and Gentiles (10:44). Cf. the term 'poured out' 2:17; 10:45. (3) The baptism of the Spirit, 16, was connected initially with Pentecost by Peter, as a comparison with Acts 1:5 shows, and also with the events of Acts 10. This demonstrated that the church began at Pentecost, since it was formed by this one spiritual baptism, as 1 Cor 12:13; Rom 6:3-4; Gal 3:26-27 show. (4) Peter declared the gift of the Spirit granted to the Gentiles was 'the same,' i.e., identical with the gift initially given to Israel in Acts 2. This included supernatural languages (2:4; 10:46; 19:6).

11:19-30. The church at Antioch

19-26. The disciples called Christians. The gospel began to be preached to non-Jews at Antioch, on the Orontes in Syria, 19-20. Great numbers of Gentiles were converted, 21, after the introduction of gospel privilege to them (see notes on Acts 10, 11). Barnabas (4:36) was from Cyprus and many Cypriots resided in Antioch, 20. He brought Saul from Tarsus, 25-26 (see note on 9:26-31). Believers were called Christians first in Antioch, 26. The term *Christiani* ('partisans of Christ') was probably an official name of Jesus' disciples given by Roman officials at Antioch. (Cf. *Pompeiani, Sullani, Herodiani,* Mt 22:16, and other party names.) See note on Antioch in ch. 13.

27-30. Relief sent to Jerusalem. The famine in the days of Claudius (A.D. 41-54)

mana della Giudea e principale porto marittimo. Tarso si trovava in Cilicia, nell'Asia Minore Sud Orientale, dall'altra parte del golfo di Isso rispetto a Seleucia, porto d'Antiochia. Era un'importante città libera ed un centro commerciale.

32-43. Pietro preparato per l'evangelizzazione dei pagani. Pietro è usato dal Signore per guarire il paralitico Enea a Lidda (l'odierna Ludd, 17 km a S.E. di Ioppe), vv. 32-35. A Ioppe viene ancora usato da Dio per riportare in vita Tabita, ivi dimorò con Simone il conciatore di pelli, vv. 36-43. La legge giudaica considerava i conciatori di pelli come emarginati e il loro lavoro contaminante. Ioppe era decisamente giudaica, un centro farisaico. Qui Pietro riceve la rivelazione di ciò che era veramente puro e di ciò che non lo era, un requisito indispensabile per iniziare il suo ministerio verso i pagani, 9:43-10:33.

10. I pagani ammessi ai privilegi dell'Evangelo

1-33. Cornelio e Pietro. Il caso di Cornelio, un pagano, vv. 1-8, segna l'inizio dell'effusione dello Spirito Santo sui Gentili. Cornelio, anche se devoto e pio, non aveva goduto della salvezza. La visione che trasforma l'animo e le convinzioni di Pietro, vv. 9-16, presenta una verità importante: i Gentili, pagani ritenuti impuri e da lungo tempo esclusi dalla religione giudaica come "cani" (Mt. 15:24-27), animali ritualmente impuri, avrebbero ricevuto "lo stesso dono" che Dio aveva dato ai Giudei a Pentecoste (At. 11:17; vedi note su Atti 2 e 8).

37-48. L'imparzialità di Dio. Pietro predica un messaggio, vv. 34-44 (cfr. At. 2:14; 8:14), che produce la fede necessaria nel cuore dei presenti, di conseguenza lo Spirito Santo si sparse anche sui Gentili. Si noti che a convincere quegli Ebrei che Dio aveva battezzato nello Spirito Santo quei pagani convertiti fu il segno del "parlare in altre lingue". La frase: "Poiché li udivano parlare in altre lingue", v. 46, è enfatica e contiene la precisa dichiarazione che la glossolalia è il segno iniziale del battesimo nello Spirito Santo. Questa benedizione è per *chiunque* possiede la fede in Cristo come Salvatore, poiché lo Spirito Santo dimora nel Suo corpo, la Chiesa.

11:1-18. Pietro difende il suo ministerio tra i pagani

1-3. Pietro chiamato a spiegare il suo operato tra i pagani. Il fatto che anche i Gentili avessero realizzato la salvezza e il battesimo nello Spirito Santo richiedeva una spiegazione. I

Il teatro romano di Cesarea, oggi ristrutturato. Pietro visitò questa importante città portuale per esporre l'Evangelo al centurione romano Cornelio.

giudaizzanti, gruppo composto da credenti giudei conservatori che esigevano la circoncisione, v. 2, si formò proprio quando i Gentili cominciarono a sperimentare la salvezza (15:1-5; 21:20). I vecchi pregiudizi sull'esistenza di "classi separate" nel popolo di Dio erano duri a morire.

4-18. La spiegazione di Pietro. Egli racconta le sue esperienze a Ioppe e Cesarea, vv. 4-14 (cfr. 10:1-33). La spiegazione che dà ai suoi compagni di Gerusalemme, vv. 15-18, include i seguenti fatti: (1) la salvezza era stata in tal modo accordata a Cornelio e alla sua casa come primo rappresentante dei pagani, v. 14. (2) Lo Spirito Santo era disceso su loro proprio come sui Giudei a Pentecoste, v. 15, riferendosi al potente *riempimento* (2:4) che caratterizzò l'effusione iniziale dello Spirito Santo a Pentecoste. Cfr. il termine "sparso" 2:17; 10:45. (3) Il battesimo nello Spirito Santo, v. 16, fu messo in relazione con la Pentecoste (Atti 1:5). (4) Pietro, dichiara infine, che il dono dello Spirito Santo accordato ai pagani era "lo stesso", cioè identico, a quello di Atti 2, incluso il segno iniziale del parlare in altre lingue (2:4; 10:46; 19:6).

11:19-30. La chiesa di Antiochia

19-26. I discepoli chiamati cristiani. L'Evangelo comincia ad essere predicato ai Gentili ad Antiochia, sull'Oronte, in Siria, vv. 19-20. Un gran numero di pagani si convertono, v. 21, e sono introdotti ai privilegi dell'Evangelo (vedi note su At. 10, 11). Barnaba (4:36) era di Cipro e molti ciprioti risiedevano ad Antiochia, v. 20. Egli vi porta Saulo da Tarso, vv. 25, 26 (vedi nota su 9:26-31). I credenti furono chiamati cristiani per la prima

A pagina 488, nel paragrafo in cui Unger commenta l'incontro di Paolo con i circa dodici discepoli ad Efeso, le ADI hanno tolto queste parole di Unger che rappresentano il significato che lui dava alla discesa dello Spirito su quegli uomini, e cioè che ***'essi furono introdotti alla salvezza del NT. Il parlare in lingue, 6, fu un segno al grande elemento ad Efeso che questi uomini Ebrei furono ammessi al privilegio del vangelo'***. Questo perchè esse non concordano con la dottrina ADI.

Today, little remains at Ephesus of the great Temple of Diana, or Artemis.

Lk 3:16), and nothing about the baptism of the Holy Spirit which occurred at Pentecost (Acts 1:5; 2:1ff.). Aquila and Priscilla, carefully taught in the gospel by close association with Paul (18:2-3), expounded to him the way of God more accurately, 26, i.e., gave him precise teaching concerning the gift of the Holy Spirit, particularly how the believer is now baptized into Christ and His Body, the church, the moment he believes in Christ.

19:1-7. Apollos' disciples become Christians. When Paul came to Ephesus, he found certain disciples of Apollos, 1. These disciples, because of Apollos' limited knowledge, knew nothing of the giving of the Holy Spirit (see note on Jn 7:39), nor of the ministries He undertakes for every believer. The trouble was not that the Ephesian disciples did not believe. It was *what* they believed, i.e., John's introductory and now superseded message of the coming Spirit. As a result of John's limited message, the disciples did not even know 'that the Holy Spirit has been given,' 2 (cf. the same idiom in Jn 7:39). Now that the Spirit *had* come, Paul proclaimed Jesus Christ and a finished redemption, 4-5. The result of faith in the gospel was that 'the Holy Spirit came on them,' 6, which means they were introduced to NT salvation. The speaking in tongues, 6, was a sign to the large element at Ephesus that these Jewish men were admitted to gospel privilege. (Cf. notes on 11:1-18.)

19:8-41. Third tour – Ephesus

8-22. Paul's powerful Ephesian ministry. Paul first ministered in the synagogue, 8, then in the school of Tyrannus, 9, who apparently was a Greek rhetorician. Probably busy at his loom from dawn till about 11 A.M., Paul rented the lecture hall for the rest of the day. The Greek *schole* ('lecture hall'), 9, was a place for intellectual pursuits and instruction, and attained its finest use when Paul used it to teach Christ, the wisdom of God, 10. Paul's Spirit-empowered ministry of miraculous signs advertised the truth throughout the Roman province of pro-consular Asia, 10. It also clashed with the demonism energizing the city's idolatry and its paganistically contaminated Judaism. The result was the exposé of Jewish exorcism, 13-17, and the demon control in apostate Judaism (Mt 12:43-45) that had rejected the Messiah as well as the witness of Stephen. The clash also with demon-energized paganism resulted in the wholesale destruction of occult literature for which Ephesus was famous, 19. These scrolls were the *Ephesia grammata*, a term familiar in the Graeco-Roman world for magical writings in general. These magical formulas were associated with mutterings of temple soothsayers, and constituted an industry in the city. Fifty thousand drachmas of silver (about 9,200 gold dollars) was a large sum for those times, 19.

23-41. Clash with the cult of Diana. The religious life of Ephesus centered around the worship of the fertility goddess Artemis or Diana, *Magna Mater* (the Great Mother), worshiped in a temple that was one of the seven wonders of the ancient world. Paul's success at Ephesus was so great that the cult of Artemis and its mighty temple were seriously affected, 25-27. Demetrius, apparently head of the silversmith guild or union, manufactured miniatures of the temple and the goddess. The rioters rushed to the theater, well-known from archaeology and inscriptional reference. The crowd's yell, 'Great is Artemis of the Ephesians,'

Efeso. Quello che rimane oggi del grande tempio di Diana.

va soltanto il battesimo preparatorio ed introduttivo di Giovanni, v. 25 (Mt. 3:11; Mc. 1:8; Lc. 3:16).

Aquila e Priscilla, accuratamente ammaestrati nell'Evangelo perché erano stati collaboratori di Paolo (18:2, 3; Rom. 16:3), gli illustrarono in modo più completo la via di Dio, v. 26.

19:1-7. I discepoli di Apollo diventano cristiani. Quando Paolo giunge ad Efeso trova certi discepoli, v. 1, che, a motivo della limitata conoscenza di Apollo, non sapevano nulla del dono dello Spirito Santo (vedi nota su Gv. 7:39), né del ministerio che Egli svolge in favore dei credenti. Il problema per i discepoli di Efeso non era l'incredulità, ma il completamento di ciò che essi credevano, limitato fino ad allora al messaggio introduttivo, ormai superato, di Giovanni sulla venuta dello Spirito. Di conseguenza i discepoli non sapevano neanche "che ci *fosse* lo Spirito Santo", v. 2. Ora che lo Spirito Santo *era venuto* l'apostolo Paolo Lo annunciava loro, vv. 4, 5. Il risultato della loro fede nell'Evangelo fu che "lo Spirito Santo scese su loro e parlavano in altre lingue e profetizzavano", v. 6.

19:8-41. Terzo viaggio missionario: Efeso

8-22. Il potente ministerio di Paolo ad Efeso. Paolo ministrò prima nella sinagoga, v. 8, poi nella scuola di Tiranno, v. 9, che probabilmente era un retore greco. Paolo, forse impegnato al suo telaio dall'alba fino alle 11 circa del mattino, prendeva poi in affitto la sala delle conferenze per il resto del giorno. La scuola greca ("sala di conferenze"), v. 9, era un luogo di attività intellettuali e di istruzione, e visse il suo momento migliore quando Paolo la usò per parlare di Cristo, Sapienza di Dio, v. 10.

Il ministerio di Paolo, potenziato dallo Spirito Santo con segni miracolosi, portò alla diffusione della verità in tutta la provincia romana dell'Asia proconsolare, v. 10. Anche qui ci fu uno scontro con il demonismo, che animava l'idolatria della città, e il giudaismo contaminato dal paganesimo. Ne risultò lo smascheramento dell'esorcismo giudaico, vv. 13-17, quel giudaismo che aveva rigettato il Messia così come la testimonianza di Stefano.

Lo scontro con il paganesimo, influenzato dai demoni, portò anche alla distruzione in massa della letteratura occulta per la quale Efeso era tanto famosa, v. 19.

Questi rotoli erano le *Ephesia grammata*, un termine familiare nel mondo greco-romano per indicare le scritture magiche in genere. Erano formule magiche associate ai detti degli indovini del tempio e costituivano fonte di commercio per la città. Cinquantamila dramme d'argento erano una grande somma a quei tempi, v. 19.

23-41. Scontro con il culto di Diana. La vita religiosa di Efeso era centrata intorno al culto di Artemide o Diana, dea della fertilità, *Magna Mater* (la Grande Madre) adorata in un tempio considerato una delle sette meraviglie del mondo antico. Il "successo" della predicazione di Paolo ad Efeso fu talmente grande che il culto di Artemide e il suo possente tempio furono seriamente colpiti, vv. 25-27. Demetrio, evidentemente il capo della corporazione o lega degli argentieri, fabbricava miniature del tempio e della dea. I dimostranti si precipitarono nel teatro cittadino, ben noto dall'archeologia e dai riferimenti in varie iscrizioni. L'urlo della folla: "Grande è la Diana degli efesini", v. 28, è confermato dall'archeologia. Molte immagini ed altri oggetti di Diana sono stati ritrovati dagli archelogi.

Da fonti extrabibliche si sa che il "segretario" (*grammateus*) era un importante ufficiale amministrativo della città, vv. 35-41. Egli redigeva i decreti sottoposti all'assemblea popolare e agiva come presidente delle riunioni che si tenevano spesso nel teatro. Una voce tanto autorevole riuscì a soffocare la sommossa.

A pagina 524, nel parlare dei doni dello Spirito, Unger afferma: ***'Essi sarebbero cessati perchè sarebbe venuto un tempo di completa o perfetta conoscenza e profezia, 9. La parziale rivelazione attraverso la diretta ispirata conoscenza, profezia, e le lingue avrebbe allora ceduto il posto a quello che è perfetto (Gr. 'la cosa completa e finale'), 10, un evento che molti hanno collegato al completamento delle Scritture del NT',*** mentre le ADI gli hanno fatto dire una cosa completamente diversa, e cioè che ***i doni dello Spirito cesseranno quando verrà la perfezione, cioè 'la perfezione di tutte le cose, che segue il ritorno di Cristo'*** (pag. 525) e quindi essi dureranno nella Chiesa fino alla fine dell'età presente. Anche questo è uno scandalo!

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'interpretation of tongues,' giving the content of the supernatural message in the common parlance of the people.

12:12-31. The church and the sign gifts

12-27. The church as the Body of Christ. The *unity* of the church is presented under the illustration of a human body, 12*a*. *One* body but *many* members of that one body is the figure used to portray Christ, 12*b*. This is not Christ merely as a person, but also in His people united to Him (Rom 6:3-4) by the baptism of the Holy Spirit, 13. Just as the human body is a unit with many members, 14, such as the foot, the hand, the ear, 15-16, so also is the church, the Body of Christ, 27. *One* church, *one* body, *many* members, *many* functions, but all a vital part of the *one* Body.

28-31. The church and the sign gifts. As the apostle had related the individual Christian to the sign gifts, 1-11, he now relates the church, the Body, the aggregate of individual believers, to these gifts. Although some of the permanent gifts are again included, the list stresses once more the temporary sign gifts, such as apostles, prophets, miracles, gifts of healings, diversities of tongues, 28. Note particularly that all do not have the same gift, 29-30, nor are they expected to have.

13. The church and the permanent gifts

1-8*a*. Love must control the exercise of all spiritual gifts. This is true of the sign gifts as well as the non-sign or permanent gifts of the church. The 'greater gifts,' 12:31, are the permanent, necessary, edifying gifts. These are to be earnestly sought. The 'most excellent way' is the 'love' way, which the worldly, emotional Corinthians had completely missed in their childish desire for the showy gifts to be used for selfish ends. In this classic passage, 1-8*a*, love is shown to be the essential condition of the exercise of all gifts such as tongues, 1, prophecy, knowledge and faith, 2 (cf. 12:8-11). Even charitable almsgiving and martyrdom are useless without love, 3. Love is personified and its exellencies detailed in 4-8*a*.

8*b*-13. Permanence of love. Love is contrasted with the gifts which would be superseded and would cease, 8. They would cease because a time of complete or perfect knowledge and prophecy would come, 9. The partial revelation through *direct inspirational* knowledge, prophecy, and tongues would then give way to that which is perfect (Gr. 'the complete and final thing'), 10, an event many have linked with the completion of the NT Scriptures. Paul illustrates the period of the church's infancy, when it had to depend on piecemeal revelation through special gifts, by the figure of a child growing into adulthood, 11, and a person seeing himself indistinctly in a metal mirror which reflected only a blurred image, 12. However, faith, hope, and especially love would remain and always be necessary, 13, in contrast to the impermanent gifts.

14. Abuse of the sign gifts

1-11. The superiority of prophecy over tongues. 'Keep on pursuing love' (Gr.), 1, and 'eagerly desire spiritual gifts' – particularly prophecy, i.e., inspired verbal utterances of truth not yet written down. This is superior to speaking in tongues by contrast, because it is more *comprehensible* to men, 2, 6, than are difficult sounds or voices, 10-11; and it is *edifying* to the church, 3 (cf. 12; Rom 14:19; Eph 4:29).

12-40. Correction of the abuse of tongues. The corrective for the situation in the primitive church where there were liberty and a need for the ministry of all the gifts outlined in 1 Cor 12:8-11 includes the following important regulations. (1) The believer was to desire the superior edifying gifts, such as prophecy, and was to seek to be richly furnished or abundantly gifted in these gifts to the upbuilding of the church, 12, 23-26. (2) The believer was to pray for the gift of interpretation if he had the gift of tongues, 13-18. (3) The church was to use tongues only with great restraint, 19, and in any case, only if an interpreter was present, 27-28. (4) Childish immaturity manifested in the abuse of this gift was to be outgrown, 20. (5) The principal purpose of the gift, 21-22 (cf. Isa 28:11-12) as a *sign* to unbelieving Jews was to be held in mind (Acts 2:6-13; 10:45-46; 11:15-18). (6) Prophecy, especially in its character as a vehicle of revelation before the objective written Word was completed, was to be given the prominent place, but also regulated orderly, 29-33. (7) In public meetings women

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La "Tomba del Giardino" a Gerusalemme. Paolo presenta la risurrezione di Cristo come insegnamento centrale riguardante l'Evangelo della salvezza che proclama ai Corinzi.

luogo" non indicano una scala gerarchica, ma solamente una successione cronologica. Nel v. 28, come in tutto il Nuovo Testamento, si parla di ministerio, con riferimento alla persona che lo esercita, mentre quando si parla dei carismi ci si riferisce all'uso degli stessi. Questo per evidenziare che il carisma non è qualcosa di personale.

13. Inno alla carità

1-8a. La superiorità della carità. La "via per eccellenza", 12:31, è la via dell'"amore", che i Corinzi avevano facilmente e completamente trascurato. Questi versetti mostrano che l'amore è la condizione essenziale per l'esercizio di tutti i carismi vv. 1, 2. Persino le elemosine e il martirio sono inutili senza amore, v. 3. I vv. 4-8*a* descrivono la carità.

8b-13. Permanenza della carità. La carità è messa in risalto rispetto ai carismi dello Spirito Santo, i quali cesseranno, vv. 8, 9 quando "la perfezione sarà venuta", v. 10. La "Perfezione" (Gr. *to téleion*) si riferisce alla futura visione di Dio, v. 12 (cfr. I Gv. 3:2): "*téleios*... la perfezione di tutte le cose, che segue il ritorno di Cristo" (J. H. Thayer, *Greek-English Lexicon of the N.T.*, Baker Book House, Grand Rapids, Michigan, 1988, pag. 618). Ancora oggi, secondo il beneplacito divino, dobbiamo esercitare i doni spirituali e ciò fino alla fine dell'età presente. Al contrario, la fede, la speranza e specialmente la carità rimarranno, v. 13.

14. Abuso dei doni

1-11. La superiorità della profezia sulle lingue. "Procacciate la carità, non lasciando però di ricercare i doni spirituali", v. 1, particolarmente la profezia, cioè il parlare da parte di Dio. Questo carisma è superiore a quello delle lingue, perché richiede maggiore fede per esercitarlo e non necessita della collaborazione del carisma dell'interpretazione.

12-40. Correzione dell'abuso delle lingue. Il rimedio per la chiesa di Corinto include le seguenti regole importanti: (1) Il credente deve desiderare i doni di edificazione, come la profezia, ed esserne riccamente fornito per l'edificazione della chiesa, vv. 12, 23-26. (2) Il credente deve pregare per esercitare altri carismi e non accontentarsi soltanto del carisma delle lingue. (3) I credenti devono usare il carisma delle lingue moderatamente vv. 27, 28. In questo brano si parla del "segno" delle lingue (vedi "Il segno e il carisma del parlare in lingue" a pag. 472). (4) Si deve avere bene in mente lo scopo principale del carisma, vv. 21, 22 (cfr. Is. 28:11, 12), *segno* per gli increduli (At. 2:6-13; 10:45, 46; 11:15-18). (5) La profezia deve avere una posizione importante, ma deve anche essere opportunamente regolata, vv. 29-33. (6) Le donne non possono esercitare il ministerio della Parola nelle riunioni pubbliche, vv. 34, 35, e possono profetizzare a condizione che abbiano la testa coperta da un velo (cfr. I Cor. 11:5). (7) Il decoro e l'ordine sono sempre caratteristiche presenti nel culto cristiano, v. 40.

L'Antipentecostalesimo di Merrill Unger

Qui di seguito mettiamo alcuni screenshot di alcune pagine (le sottolineature in rosso sono nostre) tratte dal libro di Merrill Unger 'New Testament Teaching on Tongues' (L'insegnamento del Nuovo Testamento sulle Lingue), così come si trovano su 'Google Libri', affinchè vi possiate rendere conto personalmente quanto egli fosse ASSOLUTAMENTE CONTRARIO alle lingue. E difatti questo suo libro è molto raccomandato da pastori o teologi antipentecostali di lingua inglese.

Il libro è *New Testament Teaching on Tongues: A Biblical and Historical Survey*, Merrill F. Unger - Kregel Publications, 2003

truth. . ." (John 16:13).

These prophecies of our Lord unquestionably had Pentecost in view and were fulfilled in the events of that great day. How unscriptural therefore, in the light of this truth, to "tarry" or wait for the Holy Spirit to come when He has already arrived. How irrational for a regenerated believer to expect Him to come upon him or enter into him, when the Spirit of God already permanently indwells his redeemed body (I Cor. 6:19; Rom. 8:9) and is promised never to leave him (John 14:16-18).

2. *Pentecost marks the giving, receiving, and depositing of the gift of the Spirit in the newly formed church on earth.*

Our Lord before His death and resurrection promised this "going-away present" as His ascension gift to His disciples. "And I will pray the Father, and he shall give you another Comforter . . .; Even the Spirit of truth, whom the world cannot receive. . ." (John 14:16, 17). "But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you . . ." (John 14:26). ". . . if I depart, I will send him [the Spirit] unto you" (John 16:7). "And, behold, I send the promise of my Father upon you; but tarry ye [sit] in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "Ye shall receive the power of the Holy Spirit come upon you . . ." (Acts 1:8, literal Greek).

Since the Spirit was given and received at the beginning of the new age to inaugurate it, with the resultant blessings of the gift poured out

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upon God's new people then, how absurd now to ask for the gift as if it had never been given, or to attempt to receive it when it has already been received for many centuries and its benefits have been made available to every Christian since its original bestowal in Acts 2.

On the basis of the reception of the newly received gift at Pentecost and its being deposited in the church, Peter urged unsaved Jews to repent of their sin in crucifying the Savior and thus to share in the spiritual wealth of the outpoured gift. "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off [Gentiles], even as many as the Lord, our God, shall call" (Acts 2:38,39; cf. 15:14,15).

3. *Pentecost portrays a once-for-all, unrepeated, and unrepeatable event.*

Pentecost is as unrepeatable as the creation of the world or of man; as once-for-all as the incarnation and the death, resurrection, and ascension of Christ. This appears from the following simple facts: (1) The Spirit of God could only come, arrive, and take up His residence in the church once, which He did at Pentecost. (2) The Spirit of God could only be given, received, and deposited in the church once, which occurred at Pentecost. (3) The event occurred at a specific time (Acts 2:1), in fulfilment of a specific Old Testament type (Lev. 23:15-22), in a specific place (Jerusalem; cf. Luke 24:49), upon a spe-

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cific few (Acts 1:13,14), for a specific purpose (cf. I Cor. 12:12-20), to introduce a new order. The event did not constitute the continuing and recurring features of the new order once it was introduced.

4. *Pentecost presents the advent and gift of the Spirit to perform all His ministries in this age.*

The advent is that of the Person of the Spirit and the gift *is* the Person. The gift, moreover, comprehends all the operations of the Spirit's Person, including His regenerating, baptizing, sealing, indwelling, and filling ministries. All these transactions of the Spirit, except His filling, are wrought in the believer the moment he is saved and constitute the basic and inseparable elements of his so-great salvation, provided by the death and resurrection of Jesus Christ (cf. Heb. 2:3). The only condition for these mighty transactions is simple faith that receives them as God's free gift of salvation in Christ, since they are component parts of that salvation. They thus form the basis for the experience of filling, but not the experience itself. This is the case because the filling of the Spirit is only for those already saved who meet the special conditions for filling, such as obedience to God's will, separation from known sin, feeding upon God's Word, and so forth (Eph. 5:18).

a. *The Spirit's regenerating ministry.*

Old Testament saints were regenerated by faith (Gen. 15:6; Rom. 4:1-25). Like these Old Testament believers, Jesus' disciples (Judas excepted, John 6:70) were born again before their

experience at Pentecost (Luke 10:20). But what happened to them at Pentecost cannot be taken as the norm for believers today. The reason is simple. They were being introduced into a new age, after having already been regenerated under the old age in which they had believed. Now that the new age has been introduced and established, the Epistles reveal that all believers the moment they are regenerated — unlike Old Testament saints — are simultaneously baptized by the Spirit into Christ (Rom. 6:3,4; Gal. 3:27; Col. 2:10-12) and into union with all other believers (I Cor. 12:13), sealed perpetually by the Spirit (Eph. 1:13; 4:30), permanently indwelt by the Spirit (John 14:16; I Cor. 6:19), and have the grand privilege and responsibility of being continuously filled with the Spirit (Eph. 5:18).

b. *The Spirit's baptizing ministry.*

This operation of the Spirit is wholly unique to the new age and *first* occurred at Pentecost (Acts 1:5; cf. 11:14-16). That no regenerated believer in the Old Testament economy was ever so baptized is evident from the fact that John the Baptist announced this spiritual operation as ensuing his day and ministry (Matt. 3:11; Mark 1:8; Luke 3:16,17). It was to be effected by the completed redemptive work of Christ, who, as the provider of redemption and the giver of the gift of the Spirit, was declared by John to be the baptizer with the Holy Spirit (John 1:33). After the Spirit's advent the Spirit Himself is declared to be the agent of the baptism (I Cor. 12:13).

The experience of power at Pentecost was not

due to the baptism of the Spirit, but the filling of the Spirit (Acts 2:4). The baptism is not the filling, as is commonly but erroneously assumed. It is the basis of the infilling, but not the experience of infilling itself.[1]

It follows, therefore, that Pentecost does not teach a so-called "second blessing," erroneously called "the baptism of the Spirit" and viewed as an experience of power subsequent to salvation. Pentecost does teach many infillings, not only a "second" but the third, fourth, and so on in the glories and victories of the Spirit-filled life.

c. *The Spirit's sealing and indwelling ministries.*

The Spirit is not said to have sealed Old Testament saints "unto the day of redemption," as in the case of New Testament saints (Eph. 1:13; 4:30; II Cor. 1:22). Although the Spirit indwelt Joseph (Gen. 41:38,39) and Joshua (Num. 27:18), the indwelling apparently was not universal nor permanent among Old Testament believers (Ps. 51:11),[2] as it is today (John 14:17; Rom. 8:9; I Cor. 6:19,20).

d. *The Spirit's filling ministry.*

Pentecost was the occasion not only of the advent and the taking up of residence of the Spirit upon earth, but of a marvelous infilling by the Spirit of the newly-formed church (Acts 2:4). This was the harbinger of the wonderful spiritual privilege the new age was to afford. In Old Testament times the Spirit sovereignly came upon a few. Warriors, kings, prophets, and mighty men were temporarily filled to perform some special task, such as Gideon (Judges 6:34), Amasai (I Chron. 12:18), Samson (Judges 14:6), Saul (I Sam. 10:10), and David (I Sam. 16:13). Pentecost, however, marked a new era in which every believer — no matter how poor, humble, or obscure — might be constantly "filled with the Spirit." This is the reason for the stress upon the infilling (Acts 2:4). That which warriors, kings, prophets, and mighty men then enjoyed only temporarily can now be enjoyed by every believer constantly (Acts 2:17,18).

[1] See Chapter III, "Pentecost and Tongues."

[2] Montague Goodman, *The Comforter*, pp. 20, 21; W. T. P. Wolston, *Another Comforter*, p. 24; A. T. O'Rear, *The Nativity of the Holy Spirit*, pp. 68-72.

5. *Pentecost marks the first historical occurrence of the baptism of the Spirit and the resultant formation of the church.*

This vital truth inescapably appears from a simple comparison of Acts 1:5; 2:4; 11:14-16 with I Corinthians 12:13 and Ephesians 1:22,23. It was just as impossible that there should be a church constituting the body of Christ before the Spirit's baptizing work at Pentecost as that there should not have existed a church after that event. The reason is that the church is formed by the Spirit's baptism and therefore could not be formed before that baptism became operative at Pentecost. The second chapter of Acts gives the historical event; the Pauline Epistles give the doctrinal explanation (I Cor. 12:13; Eph. 1:22,23; 4:4,5).

To build a doctrine of the baptism of the Spirit as a second experience subsequent to salvation from the book of Acts is to deny the doctrinal interpretation of these events as given by the Spirit in the Epistles.[3] To declare that the baptism of Acts 1:5; 11:14-16 (cf. 2:4) is a baptism of power and is a different baptism from I Corinthians 12:13, as some do,[4] is to do violence to sound exegesis and the plain statement of Ephesians 4:5, "one [spiritual] baptism." It is equivalent to rejecting the doctrinal interpretation of the Epistles in favor of one's own personal interpretation of the events recorded in the Acts.

Pentecost, accordingly, "was the birthday of the church."[5] The believing disciples and converts under Peter's preaching were formed into one body. Since then, whenever and wherever a sinner trusts Christ as Savior, he becomes a partaker of that baptism and is joined by the Spirit to the one body, the church.

6. *Pentecost, therefore, of necessity represents the beginning of a new economy in God's dealing.*

Those who fail to see this primary fact rule out the possibility of an accurate doctrinal analysis of the meaning of the events of that day.

[3]See Chapter III, "Pentecost and Tongues." Cf. George P. Pardington, *The Crisis of the Deeper Life*, p. 164.

[4]See John R. Rice, *The Power of Pentecost*, pp. 150-152.

[5]A. C. Gaebelein, *The Annotated Bible*, Vol. I, p. 259.

Only in the light of the termination of the legal or Mosaic age, signified by the death of Christ on Golgotha and the tearing of the veil separating the holy place from the most holy place (Matt. 27:51), can the true meaning of Pentecost be comprehended. The intervening fifty days constituted a transition period before the advent and giving of the Spirit, in which the risen, glorified Savior sovereignly bestowed the Spirit on His chosen few disciples (John 20:22). The Spirit would tide them over the intervening span so they would be able to receive Christ's teaching during the forty days preceding His ascension (Acts 1:1-3; cf. John 16:12, 13).

It is in connection with the commencement of a new economy in God's dealing that the supernatural phenomena of fire, wind, and the languages of Pentecost are to be seen in their real significance. They were the outward visible signals that the new age was being inaugurated. Similarly the legal or Mosaic age had been introduced with fire, smoke, and earthquake as Mount Sinai was wrapped in flame (Exod. 19:18). In like manner the future kingdom age will be opened with signs of fire, smoke, and celestial commotions accompanied by a marvelous outpouring of the Spirit as at Pentecost (Joel 2:28-32; cf. Acts 2:16-21).

Unfortunately, modern charismatic movements frequently overlook the fact that Pentecost inaugurated a new age and that the inaugural events were once-for-all and unrepeatable. In the present-day ado about tongues much is made

of the supernatural languages but little is said of the wind and fire, at least in the matter of their true contextual significance. It is commonly completely lost sight of that the brilliant pyrotechnical display of languages (Acts 2:5-13) was a public demonstration that the new age being inaugurated, so far from being narrowly confined to the Jew as in the Mosaic age, was to herald the outreach of the gospel to every kindred, tongue, and tribe "to the uttermost part of the earth" (Acts 1:8). This was of utmost importance since Pentecost was wholly Jewish. Non-Jews were not admitted to gospel privilege and membership into Christ's body, the church, till later; mongrel Samaritans not until Acts 8:14-25; pure Gentiles not until Acts 10:1-48, perhaps as much as a decade after Pentecost.

7. *Pentecost, accordingly, signals the opening of gospel opportunity to the Jew in a racial sense.*

The gospel then released was the good news of full and free salvation through faith in a crucified, risen, and ascended Christ, offered even to those who had nailed the Savior to the cross. This privilege was vouchsafed to the Apostle Peter. This is what Jesus meant when He gave the "keys of the kingdom of heaven" (Matt. 16:19) to the fisherman disciple on the occasion of Peter's confession of Deity and consequent Saviorhood (Matt. 16:13-16), the basic truth of gospel proclamation for the new age (Matt. 16:17, 18). The preaching of this gospel would be the means of calling out a new people for

God's name in the new age being inaugurated (Acts 15:14, 15). This was to be the "church" (Matt. 16:18) begun at Pentecost.

The keys were symbols of that authority delegated to Peter which would open the door of salvation to admit Jewish believers then, and Samaritan and Gentile believers later. Giving these keys to Peter meant that to him would be given the power and authority to release the door of gospel opportunity initially at the commencement of this age. That is the reason Peter (and not one of the other disciples) was the God-chosen preacher to instruct his Jewish listeners how they were to receive God's grace and "the free gift of the Holy Spirit" (Acts 2:38, 39).

It is to be noted very carefully that Peter was not given the "keys of the church," but of the "kingdom of heaven" as the sphere of Christian profession, as in Matthew 13. The Holy Spirit, who made His advent at Pentecost, alone holds the "keys of the church," as the sphere of Christian possession, since only He baptizes believers into that mystical body, and only those who are so Spirit-baptized are in that body.

8. *Pentecost bears a close similarity to Joel's prophecy of the latter-day outpouring of the Spirit inaugurating the coming kingdom age.*

The specific reason why Peter introduced his Pentecostal sermon with a long quotation from Joel's prophecy (Joel 2:28-32) was to show his multilingual Jewish listeners, gathered from all parts of the Roman Empire to celebrate the Feast of Pentecost, that the strange exhibition

of languages by the simple Galilean followers of Jesus was not an instance of drunkenness or emotional excess. On the contrary, it was something paralleled by their own prophetic Scriptures, closely akin to similar spiritual phenomena predicted to be visited upon their own race previous to establishment in kingdom blessing.

It seems quite obvious that Peter did not quote Joel's prophecy in the sense of its fulfilment in the events of Pentecost, but purely as a prophetic illustration of those events. As a matter of fact, to avoid confusion Peter's quotation evidently purposely goes beyond any possible fulfilment at Pentecost by including events in the still-future day of the Lord, preceding kingdom establishment (Acts 2:19-20). To employ the term "partial fulfilment," as some writers do, involves illogical terminology that does not produce clarity and accuracy of concept.

Peter's phraseology "this is that" means nothing more than that "this is [an illustration of] that which was spoken by the prophet Joel" (Acts 2:16). In the reference there is not the slightest hint at a continued fulfilment during the church age or a coming fulfilment toward the end of the church age. The reference is solely in an illustrative sense to Jewish listeners at Pentecost. Fulfilment of Joel's prophecy is still future and awaits Christ's second coming in glory and a copious spiritual outpouring ushering in kingdom blessing (cf. Zech. 12:10—13:1; Acts 1:6, 7).

CHAPTER III

Pentecost and Tongues

Strangely enough, the aspect of Pentecost that has most captivated modern movements which major on Acts 2 is the manifestation of tongues. The supernatural fire and the sound of a rushing mighty wind (Acts 2:2, 3) are commonly lost sight of in the present-day excitement over the tongues. The fact is quite commonly overlooked, too, that true Pentecostal speaking in tongues was accompanied not only by the auditory miracle of known languages spoken in the Roman Empire of that day being heard and understood by Passover Jews from all over the world who knew and spoke these languages in the countries from which they came (Acts 2:6), but also by the visual miracle of "tongues, as of fire, parting and they [the fiery

tongues] sat upon each of them" (original Greek of Acts 2:3; cf. Codex Sinaiticus).

If Pentecost is allegedly repeatable in the matter of speaking in tongues, why not in the accompanying features of a rushing mighty wind and the tongues as of fire dividing and sitting upon each of those claiming to have a repetition of Pentecostal blessing?

1. *Tongues at Pentecost were a witness to events inaugurating a new age.*

Like the wind and the fire, they were once-for-all inaugural features, giving miraculous auditory and visual demonstration that a new economy in God's dealing with redeemed man was about to begin. They were no more to be thought of as the normal features of the age then established, than the inaugural parade, the inaugural oath, and the inaugural address of a newly installed American President were to constitute repeatable features of his four-year administration.

2. *Tongues at Pentecost bore no direct relation to the baptism of the Spirit.*

That the baptism of the Spirit did occur at Pentecost, and did not occur before that day, is proved by John the Baptist's predictions of that event as ensuing his day (Matt. 3:11; Mark 1:8; Luke 3:16, 17), our Lord's prophecy of it as still future (John 14:14-18; 16:12, 13; 17:20, 21), and by His being declared the baptizer in prospect of His completed redemption (John 1:32, 33). Moreover, the baptism of the Spirit was still future just before our Lord's ascension (Acts 1:5), but consummated only between that event

and the admission of Gentiles to the gospel privilege of the new age (Acts 10:1-48; cf. 11:15-17).

However, the baptism of the Spirit at Pentecost was not a second experience of power, but a vital and inseparable part of the "so great" salvation Jesus purchased by His redemption on the cross. Hence the only relation of Pentecostal tongues to the baptism of the Spirit is that those saved so spoke, the baptism being a part of their salvation and not an experience subsequent to it. This great truth, so widely misunderstood in modern charismatic revivalism, appears from the following facts.

(a) *What occurred in Acts 2 can be interpreted as a second experience after salvation only if the introductory nature of Pentecost as the inauguration of a new age is completely overlooked.*

To reason that because Jesus' disciples were regenerated before Pentecost (which they certainly were, Luke 10:20), therefore what happened to them in Acts 2 was a second experience after salvation that is normative for believers today is a naive fallacy into which many have fallen. This reasoning violates the *time* context of the event. Although salvation in all pre-Pentecostal ages included regeneration, temporary indwelling by the Spirit, and occasional infilling for special service, it did not include baptism by the Spirit into Christ's body the church and into Christ Himself (I Cor. 12:13; Rom. 6:3, 4; Gal. 3:27; Col. 2:8-12), nor permanent indwelling (I Cor. 6:19; Rom. 8:9)

and sealing by the Spirit (Eph. 1:13, 14; 4:30), nor the privilege of continuous, unbroken infilling (Eph. 5:18). Jesus died to provide the "so great" salvation of which these features were to be an intrinsic and inseparable part.

To use an illustration, salvation in Old Testament times and in the legal or Mosaic age was by God's grace through faith in the coming Redeemer. In its context it may be compared to a standard though obsolete model of a car or household appliance today. On the other hand, the salvation which Jesus made available by His death, resurrection, ascension, and consequent gift of the Spirit at Pentecost (John 14:16-18; 16:7-13; Luke 24:49; Acts 2:38, 39) is not to be compared to the old standard model, which is outdated and discontinued. Rather, it is to be likened to a new deluxe model — the "so great" salvation received by every believer — with new features, wonderful power, increased efficiency, and many other "improvements" (if we may use the term) over the old standard model of salvation available to pre-Pentecost saints. Jesus' upper room discourse (John 14—16), His great high priestly prayer (John 17), the events of Acts 2, and the detailed doctrinal expositions of the New Testament Epistles make this fact abundantly clear.

(b) *What occurred in Acts 2 can be construed as a second experience after salvation only if Pentecost is interpreted apart from the total testimony of Scripture, especially the great doctrinal Epistles of the New Testament.*

In other words, the error of connecting a

second blessing with Pentecost involves violation of the *doctrinal* context of the event, as well as the time context. It must be carefully observed that the doctrinal context is much broader than the book of Acts and the Gospels. Yet popular error interprets Pentecost as if only the Gospels and Acts were to be taken into consideration. Frequently no attempt is made to reconcile teaching of a second experience gleaned from the Gospels and Acts with the unmistakably clear teaching of the Epistles that each and every believer in this age has the Holy Spirit and is regenerated, baptized, indwelt, anointed, and sealed as God's own forever the very instant saving faith is placed in the finished atonement of Christ (I Cor. 12:13; Rom. 6:3, 4; Gal. 3:27; Col. 2:9-12).

In making a serious attempt to interpret Acts in the light of the doctrinal Epistles, some[1] hold that the baptism of I Corinthians 12:13 is a "baptism of repentance" resulting in salvation, in distinction from the baptism with the Holy Spirit, a subsequent experience for power. By this exegetical gymnastic two spiritual baptisms are taught for this age, and this contrary to the apostle's distinct declaration, "one [spiritual] baptism" (Eph. 4:5).

Others,[2] vaguely sensing that the historical portion must be regulated by the doctrinal

[1] T. J. McCrossan, *Christ's Paralyzed Church X-Rayed*, pp. 25-100.

[2] George P. Pardington, *The Crisis of the Deeper Life*, p. 164.

Epistles, superficially deal with the subject and cannot get beyond the erroneous concept of "two classes of passages," one in the Gospels and Acts apparently teaching a second experience after salvation, the other in the Epistles definitely teaching that the baptism of the Spirit involves the primary blessing of salvation. Such treatment fails to see that it violates both the time and doctrinal context of Acts 2, as well as the pertinent passages in Acts 8, 10, and 19. Yet others[3] who teach that a believer may or may not be baptized with the Spirit the instant he is saved fail to see how irreconcilable such a position is with the Epistles.

(c) *What occurred in Acts 2 can be construed as a second experience after salvation only if an intrinsic and inseparable element of salvation is severed from its place and made something in addition to that salvation.*

This involves violation of the *theological* context of Acts 2, as well as its time and doctrinal context. The baptism of the Spirit is this intrinsic and inseparable element of salvation. To make this important element of salvation an experience after salvation is to mutilate and seriously misunderstand salvation. The mistake is making the baptism of the Spirit, which is positional and non-experiential, an experience. Like the once-for-all regenerating, indwelling, and sealing work of the Spirit, the baptism of the Spirit is not felt. It simply places the believer

[3] R. A. Torrey, *The Baptism with the Holy Spirit*, pp. 13, 14.

"in Christ," initiates him into the Christian life, and is the basis of the position in which God sees him and accepts him. This truth is a major theme of the Pauline teaching (Rom. 6:3, 4; Gal. 3:27; Col. 2:8-12; I Cor. 12:13).

(d) *What occurred in Acts 2 can be construed as a second experience after salvation only if terms that radically differ in meaning are confused and used to denote the same thing.*

This involves violation of the *philological* aspect of Acts 2 as well as its theological, doctrinal, and time context. The terms confused are "the baptism of the Spirit" (cf. Acts 1:5) and "the filling of the Spirit" (cf. Acts 2:4). Although the baptism of the Spirit did occur at Pentecost (Acts 1:5; cf. 11:14-16), yet the ministry stressed is the filling (Acts 2:4). This is the case *not* because the filling is more important than the baptism. In fact the reverse is true, because the baptism gives the believer his position "in Christ" which is the basis for the infilling. The filling is stressed, however, because it is an experiential aspect of the Spirit's work, the explanation of the high-tide of spiritual life and power, which characterized Pentecost and which was meant to herald the general character of the entire age it introduced.

On the other hand, the baptism of the Spirit is emphasized in the predictions of John the Baptist (Matt. 3:11; Mark 1:8; Luke 3:16, 17) and of Jesus (John 14:20, 17:20, 21; Acts 1:5) because this was to be the unique and basic feature of the Holy Spirit's work in the new age inaugurated. It was the Spirit's ministry giving

the believer his unchanging and unchangeable position, the basis for all his possessions in Christ and his experience of Christ in the new era.

3. *Tongues at Pentecost were a sign to the Jews of the outpoured gift of the Spirit.*

It is obvious from the preceding discussion that Pentecostal languages (understood tongues) were not the result of the baptism of the Spirit, which is positional and non-experiential and a vital and inseparable part of salvation. Neither was this phenomenon of tongues related to the fulness of the Spirit, but — like the wind and fire — was connected with the inauguration of a new age that was to be distinguished by preaching of the gospel to every kindred, tongue, and tribe (Acts 1:8). The supernatural display of languages at Pentecost was a harbinger of the dominant feature of world-wide evangelism to be realized in the new age and was a *sign to the Jews that the Holy Spirit had been given to work out in believers Christ's glorious salvation purchased on the cross and to equip them to proclaim the wonderful message of this salvation to every creature under heaven.*

On the other hand, the apostolic gift of tongues (I Cor. 12:1—14:40) is distinct from the sign or evidence of tongues that appears in the key passages in the book of Acts (2:4; 10:46; 19:6). The purpose and setting of each are wholly different, as will be noted later.[4]

[4] See Chapters X-XIV on the sign of tongues. Cf. S. Lewis Johnson, "The Gift of Tongues and The Book of Acts," *Bibliotheca Sacra*, Vol. 120 (Oct.-Dec. 1963), p. 311.

CHAPTER IV

The Meaning of the Samaritan Revival

After Pentecost (Acts 2) the Samaritan Revival (Acts 8:5-25) looms up as the next pivotal passage of Scripture that touches upon the question of tongues. This is true not because speaking in tongues is mentioned in connection with the episode, but because this event, like Pentecost, has been commonly misunderstood and used to defend numerous unsound teachings held in Holiness circles and taken over by the modern charismatic revival.

Such unsound interpretations as the following are made from this passage. The event constitutes "a Samaritan Pentecost." It proves that "receiving the Holy Spirit is subsequent to salva-

Conclusione

Fratelli, concludo, dicendo che questa è l'ennesima prova della maniera fraudolenta di lavorare di ADI-Media, nelle traduzioni dei libri, perchè praticamente fanno dire all'autore del libro QUELLO CHE VOGLIONO LORO.

Se esso quindi ha una posizione dottrinale su alcune cose che non collima con quella delle ADI, le ADI la stravolgono perchè lui deve parlare come vogliono loro. E difatti, come vi ho dimostrato, le ADI sono riuscite a far parlare un antipentecostale da pentecostale. Uno scandalo questo che naturalmente attirerà sul Movimento Pentecostale Italiano ulteriore biasimo da parte degli antipentecostali, come se non bastavano già i tanti scandali che tanti predicatori pentecostali o chiese pentecostali hanno fatto o fanno un pò in tutto il mondo.

E poi, proprio quelli delle ADI, ci accusano di gettare fango sul Vangelo! Ma qui, chi sta facendo questa opera di infangamento del Vangelo, sono proprio loro. E noi esibiamo le prove!

Vi esorto quindi per l'ennesima volta, a non prendere libri inglesi tradotti in Italiano da ADI-Media. Ma soprattutto ad ammonire severamente quelli di ADI Media che hanno compiuto queste falsificazioni, e tutti quei pastori ADI cha approvano questo scandaloso e vergognoso modo di operare.

Ai fratelli che frequentano Chiese ADI dico questo infine: 'Se il pastore della Chiesa che frequentate approva o difende o rimane indifferente a queste falsificazioni operate dalle ADI sui libri altrui, ***andatevene immediatamente via da quella Chiesa***, perchè non amano nè la giustizia e neppure la verità.

Chi ha orecchi da udire, oda.

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